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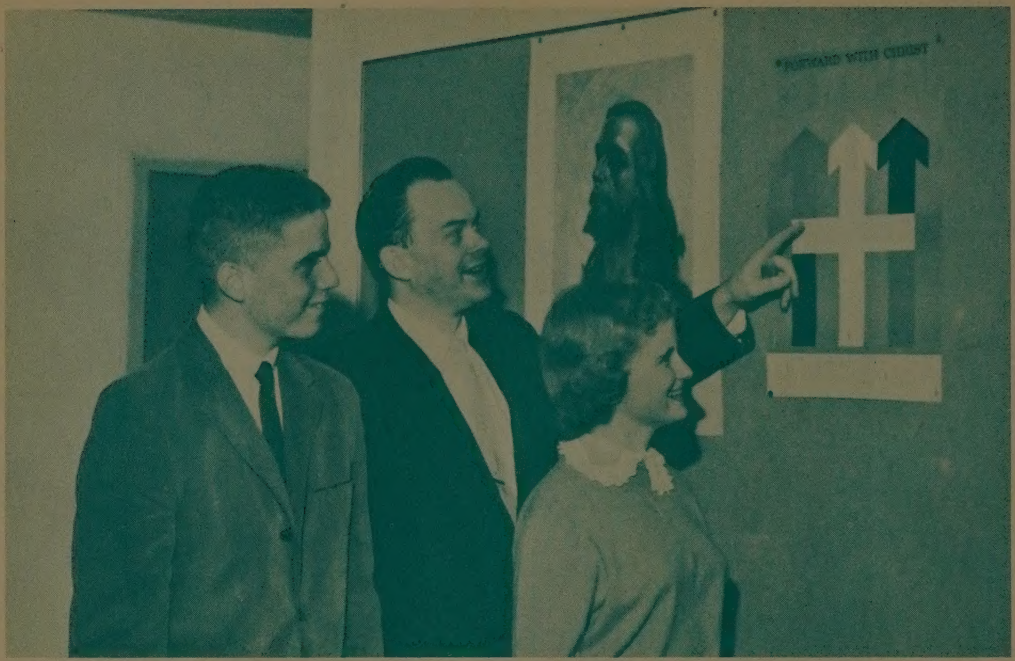
Meet Phil and Linda...

OUTH SUNDAY IS JANUARY 25, 1959



We call this a "Youth Issue," and that is what it is. Many of its pages are devoted to the interests of the youth of the Church. But it is a "Youth Issue" in a special way. It is *about* youth, but it is not especially *for* youth. Rather, it attempts to let the young people and their leaders tell their elders something about themselves and what they are trying to do.

There is a definite plan in what follows. Article by article, there is a picture of what present-day "youth work" consists of: plans looking toward the union; the place of the young people in the congregation; their Bible study, private and group; their stewardship ideals; the fellowship they attempt to develop as Christian young people. It is all there, and a heartening story it is.

The chief lesson we hope the older people of the Church will learn from this issue is that the young people are a part of the Church, yes, they *are* the Church. As one of the articles puts it, they are not "the Church of Tomorrow"; they are "the Church of Today."

In this issue

Meet Your Young People 2-9

No Adults Allowed 10

Meet the Staff 12

Karl Olsson: Hey, You! 13

Editorials 14

Books in Review 16

Correspondence 17

For the Family Altar 19

The Church in Today's World ... 20

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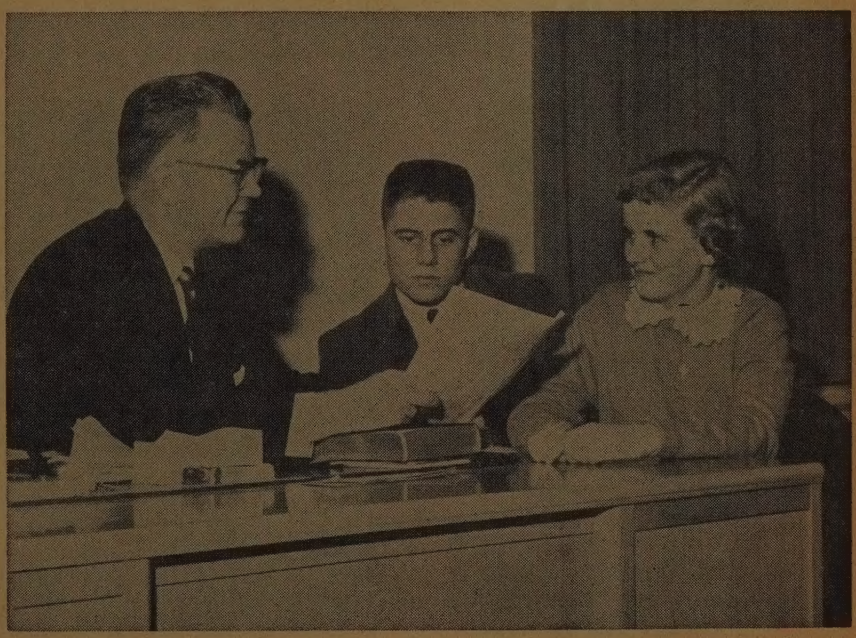
Meet Your Young People

il and Linda are typical of the 85,000 Leaguers of
: Evangelical Lutheran Church. They love their
d and His Church. They are just as busy as their
ow teen-agers. Yet they find that a good deal of
r time is involved in the life of their local youth
up. The activities vary a great deal, but they are all
ed in the Word of God.

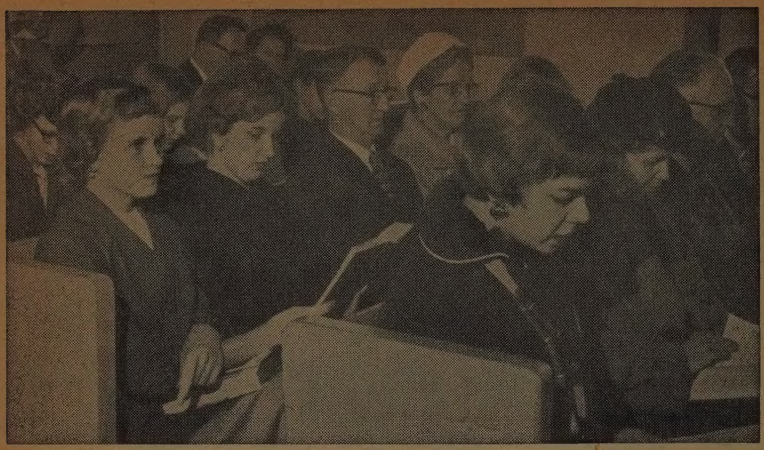
njoying thoroughly their participation in League,
l and Linda still do not feel that they must be
rtained, or that they must mark time until they
old enough to take part in the real objectives of the
gdom. They don't consider themselves a part of the
urch of Tomorrow." They are full-fledged mem-
of Christ's "Church of Today," as the pictures on
these pages show. Thus they are fascinated by what they discover when their League studies the Bible together. Making calls on inactive Leaguers is a natural part of their League participation. They manifest obvious spiritual maturity in mapping out a budget, pledging for the year, and discussing stewardship responsibilities.

However, Phil and Linda are not just "busy." They are conscious of purposeful activity. They are accomplishing real goals in Kingdom work and are having a good time doing it.

Move ahead with Phil and Linda as they go *Forward With Christ* in their daily life through active participation in their local youth group and as members of the Fellowship of the Redeemed.



he two young people elping to tell this pic- re story are Linda ngren and Philip Ha- r of St. Anthony Park utheran Church, St. aul. The pictures are the Rev. Gerald Giv- g, editor of "Our oung People." The istor, shown at left, the Rev. A. G. Lewis. he youth director at . Anthony is Mr. Carl uthals.



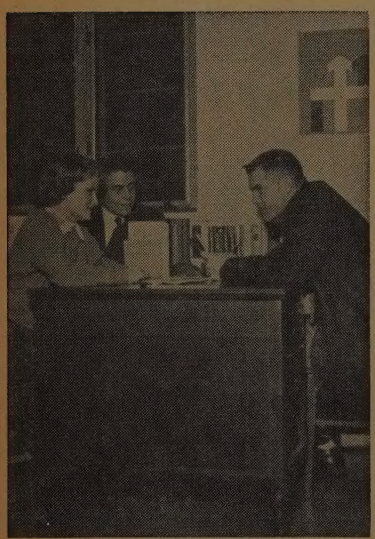
aren't involved in its life because t
do not feel that they are accepted
the congregation.

Many adults underrate what yo
are doing and are capable of doing
Kingdom business. Too often they
dismissed as that segment of the c
gregation that needs to be entertai
when actually they are seeking
deepest spiritual realities.

Many congregations are makin
concerted effort to surround their yo
with a sense of belonging and are
ing them responsibilities commensu
with their considerable capacities.

They belong to the congregation--

One of the observations that is being gleaned from the research study being conducted by several Lutheran Churches is the lack of contact, rapport, and information between the teen-age youth and key adults in the congregation. It is during the crucial age of adolescence that we either gain or lose a person for future participation in the life of the congregation. A recent study on delinquency asserts that most "problem" youth are not hostile to the Church. They simply

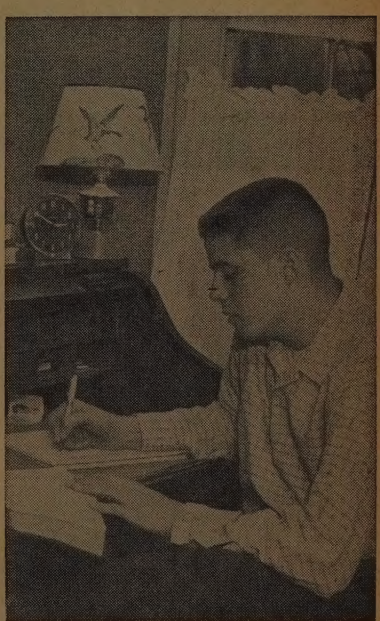


ents as a group are taking a more
tive interest in assisting the Youth
lowship. Youth are being included
church-wide programs through st
ardship and evangelism emphases. S
on the councils and boards are be
opened to youth. The high school
ble department and the Luther Lea
are being co-ordinated. Through t
means, many congregations are abl
conserve their entire post-confirma
age group and to channel them
effective fields of service.

he Bible is basic--

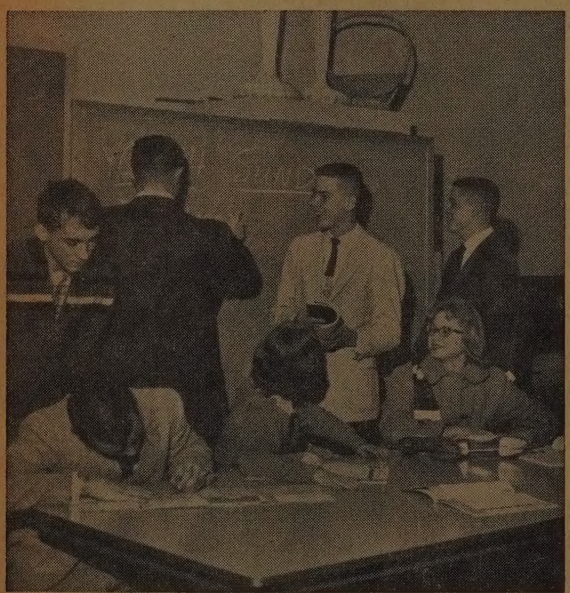
ne Bible is basic in any church youth program. Phil is a member he Pocket Testament Movement and agrees to read a portion God's Word each day and to carry his Testament with him. He uses the *Uniting Word,* as do more than 250,000 of his fellow heran youth around the world. This pocket-sized pamphlet sug- a portion of the Bible to read each day, a prayer thought, and ns and verses to memorize. In his reading, he finds some pas- s difficult, but the teen-ager of today is finding the Bible most vant to his difficulties and indispensable to his daily renewal in st.

oup Bible study is also an important part of a Leaguer's ex- nce. Lutheran youth groups have pioneered in the use of group e study methods in the League, at leadership schools, in Bible os, and at conventions. A recent study of the use of Scripture ng Protestants in America makes considerable reference to this. Word is shared through open discussion, and the Holy Spirit this to make the fellowship one of building and encouraging other in the faith. Nothing interferes with examining the Word . No authority exists but the Word itself.



"Fellowship" is the key word--

What is the chief thing you expect to receive from your attendance at League?" The Rev. David Brown has put that question to over 10,000 young people at rallies, conventions, and workshops. The overwhelming response has come in the form of one word; "Fellowship." When pressed, these youth could explain pretty well that they believed "fellowship" to be something more than just getting along with fellow Leaguers, that it is a deep and abiding relationship that res from knowing people who are redeemed in Christ. tragedy is that most of the young people admitted they were not experiencing such fellowship adequa in their own Leagues. You don't plan "programs" developing fellowship. However, neither does it c without attention being given to it. The book of clearly indicates that.



Fellowship must develop "muscles," must grow yond mere sentimentality. This comes about when t is free exposure to the Word. The importance of gr Bible study has already been alluded to. It cannot stressed enough.

Fellowship is also enhanced when young people w together for Christ. This is appreciated by anyone has rubbed shoulders with other Christians in a tas vital importance to the Kingdom.

Singing, worship, and healthy recreation are all means of drawing Christian youth together.

tewards are created when people are young--

Never before have Lutheran youth been so challenged to view their opportunities as the possessors of God's gifts. Viewed in the context of their calling or vocation from God, such a challenge often produces startling fruit.

The care and use of money is not stewardship. Yet experience shows that the most reliable touchstone of a Christian's response to God's goodness is whether or not his pocketbook is converted.

Approximately 20,000 youth of the ELC receive education in the use of their resources through the YES (Youth Education in Stewardship) plan. Selected the past year, after thorough study, as the finest example of a youth stewardship program in the Protestant Church, it gives opportunity not only for training youth in Christian giving, but in allowing them to be an integral part of the congregation as well. Upon approval by the official fiscal board of the congregation, YES leads to the formation of a youth stewardship committee consisting of youth themselves who create a budget, pledge, and visit the youth membership on a stewardship education program.

The Luther League also seeks to challenge youth in the creative use of their time.

A church youth group can be more effective in developing talents than even the modern high school, with its many extra-curricular activities.

Stewards are best created when people are young.

Youth are the most effective witnesses to youth. F many years youth work in the ELC has included couraging evangelistic work among its youth. Tangi evidence of this is the fact that the YPLL has had services of a youth evangelist on its staff for the p twelve years.

Youth-to-youth witnessing, when sponsored by a lo League, has the added virtue of making young peo conscious of the importance of their every-day witness school, at home, or with friends.

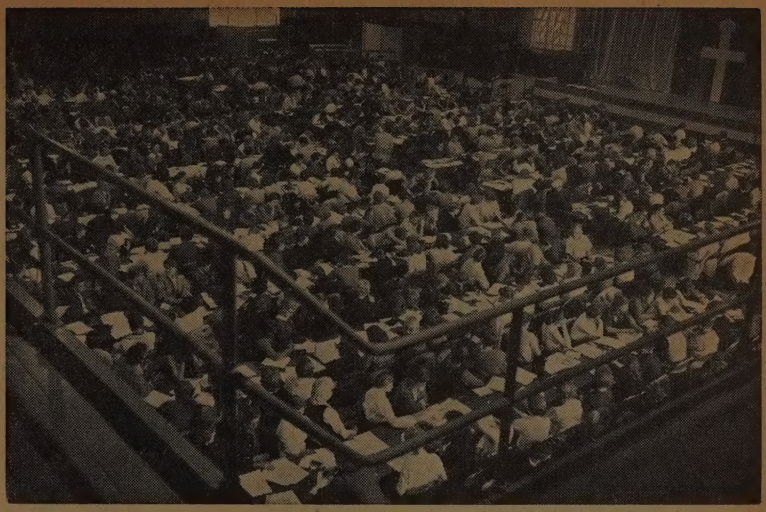
Many Leagues conduct regular training sessions youth visitors who call on inactive members or n prospects. Their sincerity and enthusiasm write ma thrilling chapters in the story of the Church's outre to those who have not been won.

Some Leagues have also participated in youth ev gelism weeks similar to the Preaching-Teaching-Rea ing missions. Here the same elements are used, w a guest missioner, training in group witness, and vis tion of the unreached. Other youth groups particip fully when a P-T-R Mission is conducted in their c gregation. Still other groups participate in a year-ro evangelism program as one of the major emphases their fellowship.

Several area evangelism workshops were conduc this past year from Portland, Oregon, to Portla Maine. The response to these workshops is still bear fruit. Never before has more been demanded of youth in proclaiming a vital witness to fellow youth

Youth are the most effective witnesses to youth--

?etting acquainted--



Over 1,000 young people gathered at the North Dakota "Get Acquainted Rally" in Bismarck.

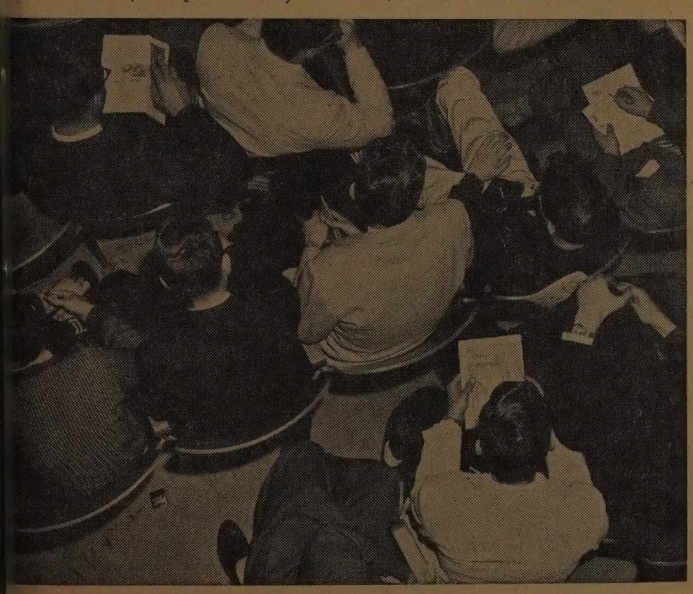
outh Sunday in hundreds of Protes- churches is being observed on Jan- 25. The youth of our Church e with thousands in the American neran Church, the Lutheran Free rch, and the United Evangelical neran Church this year under one ne: *Forward With Christ,* based on Corinthians 2:14 through 3:6.

e are united with our sister rches in many other ways also. mbitious project of study launched this summer, known as Lutheran Youth Research, endeavors to determine what young people are really thinking today. The study also attempts to ascertain the attitudes of adults in the congregation toward their youth. Your Young People's Luther League staff is more convinced than ever that effective youth work in the congregation depends in large measure upon the attitudes of the adult members. Most pastors agree that youth work is the most difficult thing they undertake. This is especially so if there is a lack of interest among parents and other adult members.

In another co-operative endeavor, over 7,000 youth of the ALC, ELC, LFC, and UELC this fall attended "Get-Acquainted" rallies.

"Men for the Ministry" conferences are also being conducted in over forty places in the four church bodies. Through this means, hundreds of young men are becoming acquainted with the work of various types of church-related ministries and missions, and are being aided to see the need and preparation involved.

This Men for the Ministry Conference at Sioux Falls, S. Dak., was one of 40 sponsored by the ALC, ELC, LFC, and UELC.



Many other types of united effort are already taking tangible form, such as in the preparation of materials, in leadership training, in combined camping programs, and in the first youth convention of The American Lutheran Church, which will be held August 16-23, 1960.

Truly our youth are living out the words of this year's theme text: "Thanks be to God who always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere."

David Brown
Acting Youth Director
The Evangelical Lutheran Church

TRINITY LEAGUERS show unusual maturity, says author, who believes they're responsible as high-schoolers because they've been given responsibility. Shown is a group of them in Trinity Church entrance.

At Trinity League in Brooklyn, it's Bible Study--

No Adults Allowed

By Robert M. Lehr

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The Leaguers of Trinity Lutheran Church (ELC) in Brooklyn have found that "in Bible-study discussions with no adults around, we really feel free to express ourselves and we get to know one another on a deeper level. The Holy Spirit can work through such a group."

The Bible-study plan used at one large League convention this summer would seem to confirm this statement.

Ask the Cornell kids! They'll tell you what a well-planned Bible study can mean. The 4000 youth who met for the ALC's 13th biennial League convention at Cornell University in August said the Bible studies were definitely the convention's highlight. Many adults were surprised, and so were many Leaguers. Some think the method made the difference.

Rather than have a "Bible expert" lecture, the youth were divided into groups of 20 with a leader of the same age directing the group in study and discussion. Prior to the convention, the leaders prepared for the studies by correspondence, and at the convention were instructed by Dr. William Hulme of Wartburg Seminary.

Leaguers at Cornell were given opportunity to share ideas and new insights, without fear of being wrong or heretical. The priesthood of believers was really put into practice among teenage groups. For most Leaguers it was a new method, and they liked it!

After trying other methods, the Trinity Leaguers in Brooklyn began using this same teen-led group method three years ago. They divided the 75 Leaguers into groups of about 10, each with a study leader chosen by the youth council. Study leaders meet with the youth pastor for study and discussion of the Bible passage several nights prior to the group meetings.

Youth pastor and pioneer in this area of youth-directed Bible study was Robert Nervig, who just recently accepted a call to another parish. It was under Pastor Nervig that the present plan was inaugurated.

The success of the program becomes evident when talking to the teenagers and receiving comments like: "I found it so satisfying to be with other young people who feel a mutual need of God and His Word." Another youth seconded this strongly: "Without the Bible studies, I'm afraid I might [illegible] away from Christ. But I find wh[illegible] keep participating with the grou[illegible] keep witnessing."

Andy McLean, a high-school se[illegible] is filling the youth pastor's shoes [illegible] til the new pastor arrives. Work-wi[illegible] youth like Andy help Trinity to m[illegible] tain a thriving program based on Word.

The study groups meet in the ho[illegible] of the members one Saturday nigh[illegible] each month. One Leaguer is resp[illegible] ble for leading the devotions, and[illegible] for leading the discussion study.

Meeting in the homes gives a fri[illegible] ly informal atmosphere, and since[illegible] groups are small, everyone feels [illegible] to participate. One Leaguer summ[illegible] up this way, "Here I really disco[illegible] friendship. Bible study helped m[illegible] get a fuller meaning by myself; [illegible] always depending upon a pasto[illegible] answers."

And another youth voiced the [illegible] of the program on him by say[illegible] "Last year my relationship with[illegible] family improved immensely. Mayb[illegible] ble study played a part."

The Leaguers unanimously fe[illegible]

a good policy not to allow any
ılts to be present, because it makes
m assume more responsibility, gives
re freedom, and creates more partici-
ion by everyone present.

t may take longer for them to find
answers to their questions, but
t they do find they claim and
sess as their own! Anyone attend-
the various functions of the League
oughout the month at Trinity can
that the Word has taken hold of
se youth. They are learning to study,
ray, to work, to plan and to play to-
her. There is a group loyalty which
leep and abiding.

Notorious New York isn't all bad.
w York youth gangs make news
ss the country and around the
ld, but here at the world's cross-
ls you can find Christian youth as
g, healthy and wholesome as any-
re in the world.

New York does something to these
th," says Dr. Agnar Tanner, senior
or of Trinity. "They grow up fast-
they have to learn to stand on their
feet."

New York, where less than 10%
he city's population can be found
nding Protestant worship on Sun-
morning, Christian youth have to
how to live in the world with-
being taken in by it.

ormer Youth Pastor Nervig added,
re in the city, the kids are really
y and isolated until they find their
in the church. For most of our
h their needs are met through the
h program; the church is really a
nd home. Here they find their so-
life, recreation, athletics, plus spirit-
life. In the Midwest it's different;
e the public school has more to
in terms of recreation and social
Here their whole lives revolve
nd the church. We have a well-
ded program, but without a doubt
Bible studies are the basic part."

his basic Bible study program
ns, of course, that there must be
ing leaders, well prepared. Some of
comments by these leaders indicate
importance of the Word in their
: "When I am the Bible study
er, I find out how much prepara-
is necessary. I come to realize that
n't depend just on myself but have
epend upon God for my strength
help."

LEADERS MEET with Andy McLean (center). A high-school senior, Andy has temporarily taken over leadership of Bible study program in absence of a youth pastor.

"It's important to know what others are thinking, and to share ideas. We really learn to participate in Bible study this way."

Another leader added other implications, "I found that group study helped me to study the Bible at home. Through Bible study, I better understand what Christ wants me to do and how to do it."

Many of the Leaguers felt that the leaders get the most out of such a study program. This is not said as a mark against the program; rather it indicates that many are willing to assume such responsibility in order to get more from the Word. The importance of the Bible study to the whole group is evidenced in other remarks from several of the Leaguers:

"Bible study helps us to have a Christ-centered League. We do a lot of other things and we have loads of fun, but this is the most important part."

"Bible study has really helped me to see my parents' point of view more and how to get along with them."

"Through the study groups, I learned to search for the meaning of God's Word."

Many Lutheran youth everywhere have said they looked at their catechism instruction more as doctrines to be learned than as truths to be lived. Through a Bible study like that of Trinity League in Brooklyn, the paper doctrines can become personal truths. Two comments from Trinity youth indicate as much:

STUDY GROUPS meet in Leaguers' homes, which helps produce a free, informal atmosphere, increases participation.

"The Galatians study showed me how I can be saved through Christ alone, and not through the Law of the Old Testament."

"The study in Galatians helped us to learn the difference between living under the Law and under the Gospel. What a difference!"

The pile of evidence mounted. It seemed to show that four factors make this League one with unusual Christian depth and concern—youth involvement in planning their own program, real freedom of expression ("no adults allowed"), a strong group unity and concern for Christian fellowship, an unusual maturity among individual Leaguers.

At a general meeting, when they discussed, "What do you expect out of your Luther League?" and "What can we do to make our League better?" Pastor Tanner gave a devotional followed by a pep talk. Then the Leaguers spoke briefly, but thoughtfully on the responsibility of the individual Leaguer.

This individual responsibility is reflected in the comment of one Leaguer, who said, "The studies help me to grow in firmness of faith and to be more willing to stick my neck out for Christ."

The Bible study plan was summed up by a Leaguer who commented, "The Bible becomes more interesting when you hear your friends interpret it. Sometimes they surprise you with their ideas. Through these group studies I have come to know the Lord Jesus Christ as Savior and Lord."

This Brooklyn League is a lively group because the Word has come alive in their midst. They enjoy doing all sorts of things together.

If you visit New York, you may see 70 or more of them skating in Central Park, singing hymns in the New York subways, hiking across the George Washington Bridge, staging an all-night New Year's party, leaving for a camping trip in the Pocono Mountains, or engaging in Christian service projects in homes for the blind, children's homes and houses of correction.

The hustle and bustle of city life keeps them on the move with a vigorous League schedule, but it is obvious that back of it all is a Word-conscious League that has let Christ be the center for all activities.

Meet the staff--

The Rev. Carroll L. Hinderlie is youth director for the ELC. Many of the young people identify him with the way he makes the Bible come alive in their lives. Hundreds of them have read the two books by him in the *Fullness Series*. Pastor Hinderlie has been asked by the youth leaders of the Lutheran World Federation to write a Bible study on Ephesians, next year's study book for Lutheran youth in many parts of the world. At present he is studying in Europe.

The Rev. David Brown, acting youth director, seeks to implement the fellowship emphasis of the YPLL. He is charged with producing materials for the local League, involving some forty new pieces annually. Pastor Brown is also responsible for the curriculum of the YPLL leadership schools, of which there were twenty last summer, with 2,500 youth in attendance. Other special areas of responsibility are the Bible camps and the Volunteer Services Program.

Mr. Raymond Johnson, associate youth director in Stewardship, joined the YPLL staff in 1956. Since he began working with the youth stewardship program, there has been a marked increase in interest among local youth groups and in the number of congregations participating. Besides shouldering the finances for the YPLL office, he served as expeditor for the inter-synodical "Get-Acquainted" rallies this fall and has been developing a training program for adults working with youth.

The Rev. Gordon Smedsrud, the newest member of the YPLL staff, is associate youth director in Evangelism. He served for over three years as president of the board of the Luther League. He has been selected by the co-operating synodical bodies as one of the chief researchers for Lutheran Youth Research. Besides youth evangelism, his work includes acting as liaison with the Bible Camp Association, working with exceptional and delinquent youth, and developing a program for young adults.

Due Reverence

Some weeks ago an irate mother-in-law sought the lace of Ann Landers. For five years her son-in-law d not called her anything but "Hey, you!" "Hey, you, hen do we eat?" "Hey, you, have you seen Mabel?" Hey, you, can you loan me a fin?" The woman was derstandably aggrieved.

The question of in-law relationships is complex and quires the wisdom of Solomon to adjudicate. I do t know the woman whose son-in-law addresses her boorishly; perhaps the boy's simian behavior stems m healthy resentment or a peculiar type of affection. t it does not seem likely.

Vital Vulgarity

We Americans are victims just now of a peculiar and kly vulgarization. There was a time in our history nen we were naturally vulgar. Of the thirty million migrants who were spilled on our shores, the majority e little people who had been too busy worrying out food to give their attention to manners. The na- Americans, with the exception of a lacy fringe the Eastern Seaboard and in the South, were also lgar, that is, they reacted directly and crudely to muli. Like the barbarians who ringed the decaying man Empire, these people had an enormous zest living. It was the raw stuff of life they wanted, not carefully articulated forms. They worked hard, loved clink of honest money, enjoyed food, drink, rest. hen they got religion, they got it hugely. For a ntury and a half the interior of America rocked in riodic revival. The camp meeting, the political rally, county fair were alike in their noisy enthusiasm, ir bombast, their color.

Learned Crudity

society can absorb a great deal of this crude vitality. fact, a society which is not restored periodically to zest for living by such vulgarity soon sinks into ariness and boredom. The *vulgus* (that is, the com- people) is the great fructifying resource in any ilization. Even in the field of religion we owe more the unsophisticated faiths — the sects, store-front urches, and unheralded off-the-beat denominations— n we realize.

Hey, You!

But there is a sinister kind of vulgarism. It begins not in the raw vitalities of the dispossessed, the people who have nothing, but in the bored minds of those who have too much. It is a second- and third-generation disease and rises like a miasma from the flat spirits of those who eat too much, sleep too much, and get too much for nothing. It is the vulgarity of irreverence. It is the vulgarity which has no values because it has never had to buy anything with tears or blood or work. It can only yawn, snigger, and scratch itself with incredible indolence.

They Will Reverence My Son

They will not. They will reverence nothing. At the tomb of the Unknown Soldier in Arlington Cemetery last week I saw three of these neo-barbarians. They were not slum dwellers. They were middle-class American boys, well dressed and bursting at the seams with orange juice, country butter, and golden toast. But their hearts and their heads were encased in the tallow of irreverence. They were spending their time on that sober hill being cute. They had been sent there by doting parents and they were having themselves a ball. I was ashamed and angry. I wanted to apologize to all the good people who had made it possible for these fat and foolish troglodytes to get fatter and more foolish.

On the Pennsylvania Turnpike we saw more of it. The roadway was slick and the red SLOW warnings were up everywhere. But trucks and cars whooshed by in some sort of insane stock car race where the prize goes to the looniest. Three enormous trucks strewed the road with their wreckage. One had burned, another had jack-knifed and pitched into a ravine, a third had belly-flopped into the median. But none of the motorists seemed to care. They were being cute. They were saying "Hey, you!" to God.

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Editorials...

Don't Fragment the Congregation

To us the most appealing aspect of the material we are publishing this week is its insistent emphasis on the fact that the young people of the congregation are not a group apart—they are an integral part of the congregation. We can readily see the special necessity for that emphasis on the part of the young people themselves and on the part of their leaders. It is so easy to fall into the temptation (for those who are older) of thinking of youth as a special group, worthy of every consideration, of course, but requiring, as it were, "special treatment."

Nothing could be farther from the truth and nothing could be more harmful to both the young people and the congregation. Wasn't it in ancient Rome that there was a ceremony investing the young man with the symbols of manhood when he had attained a certain age? Our recollection is that on that occasion he was invested with the *toga virilis,* the cloak of manhood, and was expected to take his place with and shoulder his share of the responsibilities of the men.

Perhaps it is not stretching things too much to say that among us in the congregation the act of Confirmation is such an investiture. If a young person is spiritually mature enough to confirm the covenant of his Baptism and to be admitted to the Lord's Table, he is surely of sufficient maturity to be accorded his proper place also in the widely ranging life of the congregation. For that reason we believe that it is essential that the place of youth as an integral part of the congregation be stressed, and we are glad that it is done in this "Youth Issue."

There is, however, another side to this matter which should be stressed. There is an undeniable tendency in our day of "organization" to *fragment* the congregation, to resolve it into component parts, to turn it into a series of interest groups, almost to establish "pressure groups" within it. The young people have their area; so do the men; the women have their guilds and aids; the business and professional women are a group by themselves. Each of these has its "program," its projects, and its meetings. There have even been times when we have wondered if this or that Sunday school has not been in danger of becoming a group apart. And we have encountered choirs which were apart from rather than a part of the congregation.

Carried to its extreme (and we have seen it carr to dangerous extremes more than once) the resul an unwholesome fragmentation of the congregation. intentionally, of course. In theory, the congregatio still the center, and everything organizational is a of it. That is why any organization within the con gation is correctly designated an "auxiliary," that an entity which exists as an aid to the congregation

We have a pastor acquaintance with whom the of fragmentation has become almost an obsession. the drop of a hat he will begin talking about the "c gregation," with the accent emphatically on the syllable, the part of the word which stresses the getherness" which it implies. While he may someti fall into the temptation of "exaggeration for effe we are in full agreement with him that the danger fragmentation is ever-present in our over-organized and that there must be renewed emphasis on the "c gregation."

At a time when all of us are thinking almost as m about the Church-to-be, The American Luthe Church, as we are about the Church-that-is, the E it may be useful to notice how carefully the plans h been laid to preserve the centrality of the congrega and to assign the proper role to each of the auxilia It is the *Church* which establishes the auxiliaries. T objectives are tied in with the Church. True, their tonomy of operation is carefully guarded as it sho be. But even that is very carefully centered in Church. The women's auxiliary has chosen as its na "The Women of the Church," and, while the r have retained the name "Brotherhood" and the yo people "Luther League," in both cases the words The American Lutheran Church" are a part of name. We hope that in every congregation the s practice will prevail so that we will have, for exam "The Women of Our Savior's Church."

However, it takes more than a name to make a and it takes more than good intentions, too. What need is, obviously, a certain point of view. That is point of view that it is the "*con*gregation" which divine, that it is "the right form of the Kingdom God on earth"; that it is to the congregation the dividual belongs; and that every organization carry on under its auspices is an adjunct to and an auxil of that congregation. If that is done, there will be danger of fragmentation of the congregation into a iliary groups.

Budget Afterthoughts

There isn't much any of us can do now about the 958 Budget of The Evangelical Lutheran Church. On econd thought, that statement is not quite accurate. This is the issue of LUTHERAN HERALD dated January 27; t is presumably being read on or just before that date. While the fiscal year of the Church ends January 31, he books are kept open a few days after that. So there s still about a week in which to do something. If he treasurer of every congregation made certain that very cent intended for the Budget had been sent in, nd if a few thousand members of the ELC sent special ifts at the last moment, it might make a difference of nany thousands of dollars in the total receipts for the ELC Budget, 1958.

As this is written, the Department of Stewardship guardedly optimistic as to prospects. But, says the irector, "It will be nip and tuck." In other words, if he entire budgeted amount is received, that will be ll. There is practically no possibility that the amount ot realized for the 1957 budget, the sum of about 375,000, can be received now in addition to the amount equired for the 1958 Budget. That means that, no mat- er how one looks at it, for the biennium just now losing, we have failed by several hundred thousand ollars to keep the promises we made ourselves and ach other at the 1956 General Convention of the hurch.

That makes this a good time for self-examination. While we do not wish to stress this aspect of the atter unduly, we do believe that any honest self- xamination should take into account the consequences hen we fail to meet the voted Budget in any year or iennium. It means neither more nor less than that cer- in things which the Church decided to do go undone. is as simple as that. There was a time when a short- ge was reflected by an increase in synodical indebted- ss. That, happily, is no longer true. A government ay be able to operate on "deficit financing," but a urch body cannot do so for long, as we learned the ard way a quarter of a century ago.

But the alternative isn't very happy, either. There no "cushion" in a synodical Budget. Not a penny ppears in it which does not have to be there. It all presents minimum requirements. Nor, as we see it, oes it help that *current* needs are practically guaranteed nder our present system (which, incidentally, is the ne which will prevail after the union). True, Parts I nd II are fully cared for. But Part III is so exceedingly nportant that failure to reach it is something of a agedy. Part III contains the sums the Church has voted for capital investments, and, for the past biennium, this included sums which the colleges had intended to use for debt retirement. As the director of Stewardship pointed out in these pages a week ago, the probability is that the colleges will be the greatest losers in case of a deficit. Part III also includes amounts needed for fulfilling certain pre-union commitments.

There is also to be considered the psychological effect of partial failure. After the convention of a half-year ago, we pointed to the faith of the Church in voting so large a Budget as one of the indications that this too had been in many ways a great convention. A reader (a pastor serving at one of the colleges) promptly took us to task and stated that the voting of so small a budget was surely not a sign of faith or of greatness! He may be right; but at least it was a sign of a certain amount of realism. It is simply not good for a Church or for its members to vote budgets beyond the probability of attainment. The psychology is all wrong. For that reason, if for no other, we always deplore it when we fail in something we have set out to do.

This is not, however, written in a spirit of recrimination. It is not at all intended to be critical. In a conversation with Dr. Olson the other day, we raised the question of how he felt about the response of the Church to the financial needs as represented by the 1958 Budget. First he expressed thanks to God for what had been accomplished. That he may well do. "Nip and tuck" or not, the simple truth is that the amount of money given to the general work of the Church is a tremendously large sum. In a day when local congregational obligations and commitments are at an all-time high, the sums given by many a congregation represent real sacrificial giving. The same is true of much giving by individuals. We would be much short of Christian understanding if we did not thank God for the accomplishments of 1958.

Next Doctor Olson stressed the fact that there is wide (and rapidly widening) concern among pastors and lay people that the obligations to the Church and of the Church shall be fully met. "They are just as concerned as we are." That, put in other words, is saying that there is growing stewardship maturity in our Church. In that opinion we heartily concur. In fact, as we consider the progress of our Church in the matter of mature understanding of stewardship responsibility in the past quarter-century, we marvel.

As for the future, our last biennium confronts us with still greater obligations and opportunities. We hope that self-examination at the close of the biennium of 1957-1958 will result in still more gratifying results in the last biennium of the ELC's life.

BOOKS *in Review...*

Dedicated Drama

THE SEEKING YEARS. Edited by John M. Gunn, Bethany Press, 127 pages, $1.50.

This book is a collection of six teleplays from the award-winning CBS-TV series *Look Up and Live.* Since these are basically morality plays, the vital questions are asked—but not answered.

Dealing with youth and ambition, standards of conduct, race relations, and similar themes, the probing questions are often deep and intriguing. The writers have managed to evade the worn cliches, and have presented the problems in a fresh and searching manner.

Permission has been granted for church production, and the more advanced church-related theater groups may profit through the use of these plays.

This little volume makes excellent reading, stirring the imagination and inviting further exploration.

JAMES S. KERR
Minneapolis, Minn.

How Christian Are Christians?

A TIME TO SPEAK. Michael Scott, Doubleday, 312 pages, $4.50.

Even when he was a little boy Michael Scott was troubled by *the question.* It nagged him in the midst of an otherwise devout life of faith in the home of good Christian parents, followed him to the university, stayed with him during his theological education, drove him into, then out of the Communist Party, and went with him right into the Anglican priesthood. For a while, even though serving as a pastor, he tried the incredible role of a Communist undercover agent, hoping thereby to find an answer.

The "question" had to do with what seemed to be a fundamental inconsistency in their profession of love by Christians, a serious fault in an otherwise adequate structure of theology, the profoundly mysterious problem of evil and injustice in the world. The "question" is actually never satisfactorily resolved and he remains a troubled person. But meantime he has found his life's work, a vocation in which all his capacity for burning concern finds full expression. He has become a friend of Africa's socially and economically dispossessed, the victims of racialism. This book is intended to help the outside world comprehend what it is all about.

Mr. Scott has chosen to write in an exceedingly personal vein but there is no trace of sentimentalism for its own sake. On the contrary this is an almost coldly dry-eyed record of what he himself has gone through spiritually, mentally, and physically, and thereby succeeds in pointing up the crucially Christian aspect of the problem of evil in general and racialism in particular without betraying or inviting hatred for those who are evil's instruments.

There came, quite inevitably, the day when he found himself in jail because he had chosen to stand with a non-violence resistance group in the face of law-protected persecution. More poignantly than ever the "question" arose to torture him. He recalls his thoughts in this wise: "Unless my religion could fight this out it was worthless, meaningless—humbug. (For) if the creative power in the universe which we call love could not be brought to bear on this world situation in some more effective way than by interminable sermons, and ambulance work for what we are pleased to call our civilization, then the forces of hate were going to take charge. Wrath and more wrath was, after all, the inevitable next development from a world which believed in nothing but the economic motive of self-interest." Was he really in prison now or more free than at any time in the past? Was his action just a futile gesture of a rather eccentric clergyman, as he knew people were saying, even a piece of self-righteousness and exhibitionism? In due season there came in a rather miraculous manner the assurance that he was in the right and that God would use him.

Subsequently and in recent years he has become a persistent "lobbyist" at the United Nations where he has had some success, modestly reported, in his efforts to bring the plight of African natives to the attention of the world outside of Africa.

HENRY HETLAND
Berkeley, California

Timely Talks

HAVE A GOOD DAY. John W. Rilling, Muhlenberg Press.

The twenty-three sermons in this volume may be described as warm, simple, and alive. They abound in good quotations and illustrations. Rilling has succeeded in the difficult task of preserving the feeling of the preacher in written sermons. Most of the messages are marked not by uniqueness, but by their timely application.

RICHARD A. RODNING
Coeur d'Alene, Idaho

"Happy Is He . . ."

THIS WAY TO HAPPINESS. by Clyde Narramore. Zondervan, 184 pag $2.95.

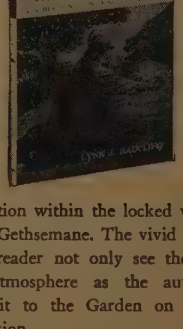
This is a psychological counseling bo with a plus. It is a readable book, usi everyday language instead of technical ter and using also a profusion of pertinent ill trations. But where other psychologists st Dr. Narramore, a Christian with much perience in counseling, goes on to give Christian emphasis. He shows that only G can supply man's psychological needs a point the way to happiness. This is the p mentioned above, and this is what ma the book especially worth reading time both young people and adults.

INEZ STEEN
Madison, Wis.

Go to Dark Gethsemane

WITH CHRIST IN THE GARDEN. Ly J. Radcliffe, Abingdon, 80 pages, $1.

The author, a Methodist minister in Cinc nati, made two trips to Palestine gather background material for this book. By spe arrangement, he spent one night in pra



and meditation within the locked walls of Garden of Gethsemane. The vivid descripti make the reader not only see the scene feel the atmosphere as the author ret Christ's visit to the Garden on the eve His crucifixion.

But the book is much more than a na tive account of one night in the Lord's p sion. Dr. Radcliffe's discussion of Chri love, prayer, and consecration gives the re er a deeper appreciation of the life and sa fice of our Lord.

This very refreshing book should not limited to Lenten reading or classificati Anyone facing the problem of suffering, having questions about God's will or ab prayer, will find much help and comfort reading it.

ORVAL A. SCHMIDT
Minneapolis, Minn.

Answers to "Why?"

THE RESTORATION OF MEANING TO CONTEMPORARY LIFE. Paul Elmen, Doubleday, 194 pages, $3.95.

A book full of ideas, a provocative study of ...e reality of the glory of God in the face ...f a disturbing world, such is this brilliant ...olume.

"It seems," says Dr. Elmen, "literally true ...at man cannot live by bread alone, nor ...n he be deeply satisfied with the prospect ...f a visible universe growing increasingly ...abitable. The truth is that man can never ...ttle down in his universe and feel com...letely at ease, as a cat, for example, is at ...se."

The book's first part analyzes man's *bore...m;* its second part discovers that boredom ...ns into a demonic *horror;* and its third ...rt finds the solution in *God's glory.*

Upon completion of the book, one seems ... see the whole universe as but smoke in ...e wind, and the Word of God as the eternal ...eative force which was, is, and ever shall ..., ever the same. In this contemporary life, ... find meaning, we wait as Isaiah says, "They that wait on the Lord shall renew their ...rength, they shall mount up with wings as ...gles, they shall run and not weary; they ...all walk and not faint."

Superior Lenten reading.

NORRIS R. HALVORSON
Seattle, Wash.

Four Sects Analyzed

WHAT THE SECTS TEACH. Edward J. Tanis, Baker, 89 pages, $1.00.

This is a manual prepared for study groups ...n four major religious sects active in the ...nited States. It contains a brief historical ...view of the founding of each—Jehovah's ...itnesses, Seventh-day Adventists, Christian ...ience, and Spiritism—and then a refutation ... major teachings in each group which con...ct with the main stream of evangelical ...ristian theology.

In my opinion, the book could be improved ... some ways. First, by having a good proof...ader go through and correct the several ...vious typographical errors. Second, while ...e attitude of the writer reveals a desire to ... fair to the groups discussed, I would say ...at the frequent repetition of such phrases as ...ny intelligent reader of the Bible can see ... this is not biblical" and "absurd, ridicu...us, nonsensical" may reflect our feelings ...out such teachings; but opinions of this ...ture are not as powerful as the quoting ... Scripture which specifically refutes or the ...alysis of faulty logic which makes such ...aching untenable.

It might be helpful, further, if the author ...re to insert some reliable information as ... what attitude modern-day adherents of ...ese religious teachings take toward their founders and their teachings. I understand that the Jehovah's Witnesses of today do not want to be identified as Russellites. It occurs to me to wonder what today's Adventists think of William Miller and Ellen White. Is Mrs. Eddy as highly regarded in Christian Scientism today as she was fifty years ago?

It would be interesting to know why the author chose only four—and these particular four—as "the major sects" which need refuting. There are a few more around in various parts of the country on which people of the evangelical Christian churches need information and discussion if they are to remain steadfast in the Faith.

ANSLE T. SEVERTSON
San Diego, Calif.

Meditations for Men

PERSPECTIVE. Richard C. Halverson, Cowman, $3.25.

"Perspective" is described as a book of devotional messages for business and professional men. Certainly it would seem to be equally valuable to any layman.

The author, Richard Halverson, is Associate Director of the International Christian Leadership Institute, which among other projects sponsors the annual President's Prayer breakfasts in Washington, D.C.

Easy to read messages under such titles as "True Greatness," "Self Management," "The Man God Uses," "Success in Business—Failure at Home," are complete on each page and can well be the basis for short study and meditation daily at one's desk or at home. A total of 120 subjects are developed with a considerable variety of spacing and type styles for interest and readability.

LOREN M. NESS
Minneapolis, Minn.

Correspondence

Two "Thank You's"

►A hearty "well done" for your editorial of December 16, "Liberty-License-Legalism." You treated a touchy, though important, topic with much sound Christian wisdom. Your treatment was to the point both on the counts of license and legalism. Thanks a lot.

And thanks also for Karl Olsson's excellent feature, "Light Dappled With Shadows." None have proved disappointing and his style seems to grow on one. The themes are pertinent, the insights are helpful, and he writes interestingly. I've especially appreciated the recent ones on great books and on the Incarnation (excellent!). Keep them coming.

DUANE ADDISON
Virginia, Minn.

►We want to thank you for the continually improving quality of the LUTHERAN HERALD.

Especially, we appreciate the essays by Karl Olsson. His values, thoughtfulness and genuine wit are a good antidote to the phantasmagoria of our time.

(The Rev.) MAYNARD E. STOKKA
Hawley, Minnesota

Who's Fooling Whom?

►Concerning "100 Ideas Born in Church Brain Storm" (Dec. 16 issue, news story on page 15).

In other words somebody is going to be buttered up. What is going to happen to men's souls while some ministers (thank God they are not all like that) are cooking up ways and means of making money? How dumb do some ministers think the rest of us are?

CAMILLA JACOBSON

Ed. Note: It perhaps should be pointed out that the brainstorming session was not an exclusive pastors' group. It was planned for and attended by laymen. A layman was the chairman of the session and several laymen were on the panel.

"The Trickster Tricked"

►The Christmas issue of LUTHERAN HERALD is very beautiful. On page 8, No. 51, is a Christmas message containing many striking statements in line with the basic truths in the Christmas Gospel.

Under the sub-heading, "The Devil and Christmas," however, are statements that prompt these questions:

(1) Did Christ, the Redeemer and the Ransom, pay that price to Satan, or to the Holy and Just God, against whom man had sinned, and who had

pronounced the judgment upon sin even before man sinned?

(2) Was the freedom resulting from that payment a gift that Satan granted, because the ransom had been paid, or was, and is, that freedom the gracious gift of the loving and merciful God, whose Holy Justice was fully satisfied by the ransom Christ paid, when He gave Himself, "a ransom for all," not to Satan, but to God?

(3) What does Scripture, and what does historic Lutheran theology, teach regarding these matters?

The questions are not asked in order to find fault with the article in the HERALD, or in order to appear critical, but because the teachings involved are most basic in our Christian faith, and because they are elementary in the instruction of the children and others, especially in explaining the Second Article of the Creed.

(The Rev.) J. H. MYRWANG
Silvana, Wash.

Ed. Note: The statement to which this letter refers is this: "He (Jesus) came into the world in the likeness of men, suffered and died, and thus paid the ransom the devil demanded to free us." Obviously, the criticism implied in the questions Pastor Myrwang raises is justified. Our columnist's pen slipped on that one. Christ's ransom was paid to God the Father, not to the devil.

In Praise of the New Service

►In the course of a year my work takes me to ten or twelve different cities. This of course means attending as many different churches and often encountering an equal number of services.

My home church has recently begun using the beautiful and inspiring new liturgical service. One clearly feels God's presence in His house when this service is used. Although it has great aesthetic appeal, the quality which means more is that in attending a Lutheran service in any city one can recognize it as such and experience the warm feeling which a meeting with "old friends" creates.

I have gone to church on Sunday morning since childhood, as regularly as to my week-day occupation. When I am in a strange city there are times when it is quite easy to talk myself out of it, as a strange church with an unfamiliar service only adds to the loneliness one feels. Encountering a service with which I am familiar has the opposite effect, and I know that the hour spent in Church has added meaning because of it.

My sincere thanks and appreciation to all those who have worked on the new hymn book and service. I am aware of the magnitude of the work involved.

LORRAINE RUSTAD
Oak Park, Ill.

What's Wrong With the World?

►I dislike joining in the lugubrious dirge that "all is not right with the world" referred to in the editorial entitled, "Thank God for 1958," in the December 30 issue of the HERALD. I should prefer to be called anything but a pessimist. But the truth is that there are a heap of facts on the side of the pessimist. A blind optimism is as bad as a hopeless pessimism. It is useless to cry, "peace, peace, where there is no peace," or to bury our heads in the sand like an ostrich and say there is nothing wrong with the world. There is something wrong with the world. Our civilization seems to lack salt, or whatever ingredient is necessary to make it savory. The constant uprisings and revolutions throughout the world, the constant danger of our own country being plunged into another world war, the business recession of the past year, the difficulties in the world of industry and labor, our serious race problems, the open disregard for law, the conspicuous lawlessness, the shocking disregard for those in authority—all of these things have made us pessimistic. The world seems to be full of unfaith and distrust, suspicion and strife and hate. It does not seem like God's world.

The greatest delusion in our day is the belief that we will have progress regardless of what men do. The germs that wrecked the greatest civilizations in the past are still alive today and doing their deadly work. Retrogression under certain conditions is as inevitable as progress under opposite conditions. Many of us lead aimless lives without any definite purpose or program. "Let George do it," we say. Let Congress settle the country's troubles. Let t United Nations prevent war. Let t President and the Courts abolish cri and settle the race problems. Let s ciety eradicate corruption. Let indus and labor wash their own dirty lin Let the Church clean up the wor Let everybody do things except o selves.

The belief that we will have progr regardless of what men do is bas on the erroneous valuation of scie and invention. Nothing can be m thrilling than the story of the marv ous accomplishments of science a invention. It is wonderful and thr ing. But we have seen the discover of science, especially in the departm of chemistry, turned to man's destr tion. Progress depends not so mu on the discoveries of science, whi have possibilities of evil as well as good, as on the uses to which th discoveries are put. Notwithstandi all our science and inventions, whi we claim surpass those of any oth age, our age has not produced a p equal to Homer, a philosopher equ to Aristotle, a mind equal to Pla a spirit equal to the Apostle Pa There are no automatic forces at wo in the world today which guarant progress to the human race if t human race is determined to go bac ward instead of forward. There are subterranean physical forces whi operate mechanically in compelli people to go forward or backward spite of themselves.

Progress is the ability to receive a transmit truth, beauty, and goodne That which makes for truth, for bea ty, and for goodness makes for pr ress. These things are done only und the pressure of public opinion, a public opinion is the opinion of ea one of us, expressed and practiced.

For progress today we certainly not need more war, more hate, m strife, more bitterness, more covetou ness, more avarice, but we need m truth, more beauty, more goodne more love, more justice, more rig eousness—more of those things that at the heart of the religion of Jes Christ!

ELMER E. ABRAHAMSON
Chicago, Ill.

For the Family Altar

J. R. Hestenes

'oward Quinquagesima Sunday — *Mount Hermon*

The Epistle: I Peter 3:18-22 • The Gospel: Matthew 3:13-17

Monday, February 2
A FULL VIEW
Read Matthew 17:1-2

And he was transfigured before them.

Mount Hermon was the "high moun- in apart," up whose slopes Jesus led eter and James and John on the occa- on of His transfiguration. For these men ho were trying to follow the Master, id understand Him, the Transfiguration as indeed a strange, yet strengthening, perience. They alone were privileged to itness how "his face shone like the n, and his garments became white as ght." Surely this, and the presence of loses and Elijah, together with the voice om the cloud, must have impressed upon em the divinity of Christ.

We thank You, O God, that You have iven unto us, also, the Mount Hermon pon which we may ascend in faith. We ave often gone up in spirit to the high lace of assurance that the Christ is the on of God, the Savior, who is worthy glory. For this witness of the Spirit e are grateful. Make us rejoice in the uth of Your Word, and uphold us in at truth. Amen.

Tuesday, February 3
FUMBLERS
Read Matthew 17:4-6

When the disciples heard this, they fell on their faces.

The experience of witnessing the Transfiguration was so unusual to the disciples that they did not know how to react to it. First Peter, beside himself with mixed emotion, said, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you, and one for Moses and one for Elijah." And when the voice from the cloud spoke, the disciples "fell on their faces and were filled with awe." It may be said that they reacted strangely because the experience was impressive and startlingly different.

When the littleness of ourselves comes into the glory and the majesty of Your presence, O God, we cannot help but feel inadequate. When we sing praises to Your Name, our voices simply cannot utter what ought to be said. When we come to You in prayer, how poorly we set our needs before You. Yet, we thank You, that You know our frame, and will accept the offering of a sincere heart. Amen.

Wednesday, February 4
HE WAS THERE
Read Matthew 17:7

But Jesus came and touched them, saying, "Rise, and have no fear."

Jesus understood what was going on in the hearts of the three disciples. Being mortal men with their feet standing in the dust of earth, He knew what it was for them to be seeing the things they had seen, and hearing the voice from the cloud. It was with the voice of comfort and assurance that Jesus spoke to them, saying, "Have no fear." It was as though He intimated that in time they would be able to understand all these events. And now, the One they had seen transfigured stood among them as He was before, a friend.

Sometimes, dear Jesus, we see there is too great a difference between the high ideals of faith and the flat plain of our everyday lives, and we are afraid. We wonder how the plain can be made to be what Your call to faith and endeavor asks. Sometimes we feel Your glory ought not be assailed by the needs of such as we. Speak to us also the assuring word, "Have no fear." In Your Name. Amen.

✚

Thursday, February 5
PERFECT FOCUS
Read Matthew 17:8

And when they lifted up their eyes, hey saw no one but Jesus only.

This means, of course, that when they fted up their heads they no longer saw loses and Elijah. Only Jesus stood there, gain in the same person His disciples new. But there is a further interpreta- on, too. Through this experience, they ust have come to a deeper knowledge, fuller understanding of this Jesus whom ey had been following. It was with reater devotion, finer faith than ever they ooked upon Him now. In Him was the nter of all meaning. He was indeed all at mattered.

How often Your sincere followers are ccused of blindness, O Lord, when Your nemies say of them that they are mis- aken in pinning so much hope on Jesus. hey are accused of having the limited iew. But help us to declare that anyone blind who does not see that Jesus is all n all, and that in Him all things have heir beginning and their right ending. In lis Name. Amen.

Friday, February 6
THE DEPTHS
Read Matthew 17:16

"And I brought him to your disciples and they could not heal him."

Coming down from the experience on the heights of Mount Hermon, Jesus and the three disciples came upon one of the sad experiences of the plain. A man was there whose son was an epileptic and he was seeking for the healing of his son. When the sickness of the son is used to represent the sin sickness of mankind, it illustrates the condition and the need of the world, a far cry from the glory of the Mount. But the glory of the height is that Christ has come to forgive and to heal.

It is in the depths of human experience that You are often called upon, dear God. And we rejoice that Your ear is not deaf to the call of the sinner who knows that his only help is in Your love and mercy. We pray that as Your followers, we may not stand by helplessly watching the world of men going deeper and deeper into trouble and misery, while we know that in You there is life. Amen.

Saturday, February 7
THE TRANSFER
Read Matthew 17:20-21

"If you have faith . . . nothing will be impossible to you."

This is what Jesus said to the disciples when they came to Him perplexed at their inability to do anything about the boy who was sick. Jesus told them it was a lack of faith. They knew of the power; they should act upon it. They should transfer the heights of Hermon to the valley, the plain, and the depths of human experience, and God would change the evil into good, sinners into saved people, and the will of God would be done. The disciples had to learn that with God all things are possible.

It's that transfer that we must be making too, gracious heavenly Father. In all our days may that which is ordinary be made aglow by Your glory. In all our contacts with others may there be a prayer to see the best and to dwell in brotherly love. With faith in Your power and presence, make us strong to be Your witnesses, bringing the one Word of hope to a world in darkness and plight. Amen.

Soviet Churches Packed for Christmas Services

Reports from Russia and Yugoslavia indicate that in spite of Communist pressures, churches were filled to overflowing for services on the traditional Eastern Orthodox Christmas Day—Jan. 7.

Moscow

Elokhovsky Cathedral and other churches throughout Moscow were packed with worshippers for solemn liturgies inaugurating the Russian Orthodox Christmas.

The services in the cathedral were conducted by Patriarch Alexei, supreme head of the Russian Church, assisted by Bishop Pimen of Dimitrov and Bishop Ioann, representing the Moscow Patriarchate.

All the celebrants wore special gold-plated vestments. Taking part in the services were two choirs consisting of sixty professional and 40 amateur singers. A special section of the cathedral was reserved for foreign newspaper correspondents and members of the diplomatic corps in Moscow.

Belgrade

Overcrowded services in Belgrade and in other regions of the country marked Christmas Day for 9,000,000 members of the Serbian Orthodox Church.

Although the Communist government does not recognize Christmas, which has now become just another working day, many people managed to go to church for the solemn liturgies.

Services in Belgrade's Orthodox Cathedral were conducted by Patriarch German, head of the Serbian Church, who made a special plea to mothers not to neglect the religious upbringing of their children.

He also admonished working people "not to forget Christ and religion." Young people especially, he urged, should be faithful to their religious duties, because they are "the greatest hope of Christianity."

Despite official disapproval, families throughout the country staged traditional Christmas festivities and also observed other centuries-old customs associated with the Feast of the Nativity.

$8 Million for Colleges

Methodists in this country gave more than $8,375,000 for the operation of their colleges and other educational institutions during the 1957-58 fiscal year —an increase of about $1,250,000 over 1956-57.

Dr. John O. Gross of Nashville, Tenn., director of the Methodist Commission on Christian Higher Education said that, in addition to the colleges, the funds were given to Methodist-related universities, seminaries, secondary schools, and Wesley Foundations, denominational student centers at non-Methodist campuses.

Dr. Gross noted that 74 of The Methodist Church's approximately 100 Annual Conferences have pledged to give $1.30 or more per church member each year toward support of Methodist educational institutions during the 1956-60 quadrennium.

VETERAN MISSIONARY IS 75—Dr. E. Stanley Jones, noted Methodist missionary, evangelist, and author, celebrated his 75th birthday in January. He is shown wearing Indian garb and sitting Oriental fashion as he conducted a Christian ashram at his mountain retreat at San Tal, India.

—RNS Photo

Billy's Biggest Year

Suggestions that America's religiou revival began to wane in 1958 and ma be coming to an end are contradicte in records at the international hea quarters of the Billy Graham Evange istic Association in Minneapolis.

George Wilson, secretary-treasurer the association, said 1958 was th greatest year in the association's seve year history. Several indexes of th association show no reduction in th tempo of evangelism across the natio he said.

The association, he revealed, ha more response from its radio and tel vision programs in 1958 than it did i any previous year. And its mail show there were more religious "seekers in 1958 than ever before. Biggest sing month the association has ever ha from the standpoint of both mail an contributions was December, 1958, h reported.

The Graham association bought nea ly a million dollars worth of radi time and a little more than a millio dollars worth of television time i 1958. The network of some 1,10 American and foreign radio statio over which "The Hour of Decision" heard is the largest in the world fo either a commercial or non-comme cial program, Mr. Wilson said.

Lost: Two Gutenberg Bibles

An unsuccessful search for two lo Gutenberg Bibles took a Chicag clergyman on a 60,000-mile jau through Europe.

The Rev. Don Cleveland Norma religion editor of the *American Peopl Encyclopedia,* says he believes the tw missing copies are secreted somewhe in Russia.

Both Bibles are among 47 Gute bergs known to exist. Of these, 35 a printed on paper and 12 on vellu Gutenberg's press at Mainz, German turned out between 180 and 300 Bibl before Aug. 15, 1456.

They are believed to have been th Western world's first books print from metal movable type.

Mr. Norman began his search for
o copies missing from Leipzig, Ger-
ny, in 1957. The trail ended at the
iet border.

Results of the clergyman's investi-
ions will be published early in 1959
"The 500th Anniversary Pictorial
nsus of the Gutenberg Bible."

Mr. Norman personally examined
of the 47 Gutenbergs. Besides the
o missing volumes, he was unable
see one held by the Bank of Mon-
al in its vaults in Ottawa, Canada,
ere it awaits the outcome of a dis-
te over its ownership between Free
les and Poles of Communist Po-
id.

Of the other Gutenbergs, 14 are in
U.S., nine in Germany, eight in
eat Britain, four in France, two in
ain, two in Italy, and one each in
rtugal, Switzerland, Austria, Den-
rk and Belgium.

Percent of Churches Racially Inclusive

Only 27 per cent of Congregational
ristian churches in metropolitan
as across the country are racially in-
sive, while 63 per cent have no non-
ites in their congregations, a report
the denomination's Board of Home
issions disclosed.

It was based on a two-year survey
nducted by the board among 1,054
ge city churches with some 528,800
mbers. There are 5,544 Congrega-
nal churches throughout the coun-
with a membership of 1,392,600.

As a result of the survey's findings,
board pledged financial support to
ngregational churches whose treas-
ies are jeopardized by their efforts to-
rd integration. It voted to give aid to
y congregation or group determined
put into practice the denomination's
licy of a non-segregated society.

Two "token" contributions of $2,500
h were immediately made by the
rd to the National Council of
urches' Department of Racial and
ltural Relations and to the National
sociation for the Advancement of
lored People.

Based on interviews with church pas-
s and at least one layman officer,
study was held in metropolitan
as, instead of rural communities,
cause racial problems arise within
ge cities.

OLDER MEN STUDY THEOLOGY—Protestant Episcopal Bishop James P. DeWolfe of Long Island, N. Y., is shown conducting a class at the new Garden City, N. Y., school of theology for older men. The school holds classes two evenings a week and Saturday mornings for men who have full-time day jobs but seek to enter the ministry.

—RNS Photo

Of the 27 per cent of integrated churches, only 12.1 per cent had accepted Negro members, and another 12.1 had received other minority group members, but no Negroes. All of these churches were predominantly white.

A little over 2 per cent of the integrated churches were Negro with some white and other minority members, and three-tenths per cent were predominantly Oriental.

The study found that churches in the East and West have outdistanced those in the Midwest and South in becoming integrated. In the East, 32 per cent of the churches were inclusive, while in the West the number was 27.5 per cent. Proportions in the Midwest and South were 21 and 19 per cent respectively.

PRAYERBOOK IN STEW

Worshippers at a Mass in the Roman Catholic church at Lannion in Brittany were shocked when a woman's voice echoed through the building exclaiming: "Oh, my Sunday dinner!"

The parishioner had just found in her handbag, carefully wrapped in greaseproof paper, a piece of beef which she thought was cooking in a stew in her kitchen.

Chilled by a sudden suspicion, the lady ran home immediately and found her prayerbook floating with an assortment of holy pictures among the vegetables in the stewpot where she had popped it in her haste to get to church.

New York Protestants Mostly Non-White

Non-whites comprise more than 55 per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City, says the Protestant Council of the City of New York.

The non-whites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans.

The figures were reported in a 14-page document on "Religious Affiliation of New York City and Metropolitan Region" prepared by the Rev. Leland Gartrell, executive secretary of the council's department of church planning and research.

Commenting on the report, Dr. David W. Barry, chairman of the department and executive director of the New York City Mission Society, said that the figures show that for the first time in 75 years more Protestants have immigrated to this city than members of other faiths.

He said Negroes coming to New York have been overwhelmingly Protestant, while Puerto Ricans have had a very substantial number of Protestants among them.

The report noted that Protestantism is more active in suburban counties surrounding New York than in the city itself. Although 22.6 per cent of the city's population are Protestant, only 12.5 per cent are church members.

In Finland . . .

Big Churches a Hindrance

Large congregations hinder the Lutheran Church of Finland from reaching all its members with the Gospel, according to a leading article in a recent issue of "Forsamlingsbladet," a weekly periodical in Swedish.

"It is the sin of our Church that at the moment there are approximately 75 congregations with 10,000 to 15,000 members, some 30 with 15,000 to 20,000 members, and about 25 with more than 20,000 members," the article stated, adding that in a few instances parish membership even exceeds 50,000.

"More than half of the population lives in these large congregations which are to be found predominantly in towns and industrial centers, that is, in just those places where the demoralizing forces are particularly active," the paper commented.

The article drew attention to church statistics from Finland and other countries which clearly show that the downward trend in church life and attendance begins when the number of members in a congregation exceeds 2,000.

"It must be acknowledged in the name of truth," it said, "that a congregation consisting of more than 10,000 members cannot act as a Christian congregation, but in practice becomes a national register district."

The paper warned that the problem will not be solved by appointing youth ministers and other special workers or by dividing a parish into districts served by several clergymen from the same church.

The "only proper solution," it said, is to make the parishes smaller so that a personal contact between a pastor and his congregation may be established.

LWR to Provide Aid in Chile and Brazil

Lutheran World Relief has announced that its program of material aid will be extended in 1959 to include Chile and Brazil—the first Latin American countries to be served by the agency since it was established in 1946.

According to plans approved at a recent meeting of its board of directors, LWR will co-operate with Church World Service in joint efforts to alleviate the need for food and clothing in Chile and Brazil.

LWR is an agency of the eight church bodies participating in the National Lutheran Council and of the Board of World Relief of the Lutheran Church—Missouri Synod. CWS is a department of the National Council of Churches.

A pastor of the Augustana Lutheran Church, the Rev. John A. Nasstrom of Butte, Montana, has been named as field representative in Brazil.

Food and clothing from LWR will be used in clinics, hospitals, schools, and other institutions, but will also be made available to meet emergency needs created by droughts, floods, and volcanic eruptions, all common in Chile.

AT CHAPLAINS' SCHOOL—On board the USS Guardfish at the Submarine Base, New London, Conn., are Lutheran chaplains and theological students who attended the U.S. Navy chaplains' school. They are (left to right) front row: Bertram A. Apman (ALC), John R. Wilch (ALC), Roger Huebner (ULCA), and Dale Sandstrom (ELC); back row: John A. Piirto (Suomi), Clark B. McPhail (ALC), Clifford A. Olsen (ELC), Charles J. Christensen (ELC), and Robert R. Friestedt (ULCA).

In Norway . . .

Urge Regular Offerings

Recommendations concerning chur offerings, church press relations, a nuclear test bans were made by t recent Norwegian Bishops' Meeting Oslo.

In asking that the governmen Church Department revise the ru which govern collections, the Bisho indicated that the offerings should b come a permanent part of the chur service.

In addition to the collection box placed at church exits, "boxes or purs held by persons especially appointed passed from hand to hand in the pew should be required, the Bishops urge

The measure was passed over t objection of Bishop Kristian Schjelc rup of Hamar who felt that the add economic pressure of passing a b might cause a further decline in chur attendance.

Record "Pro Deo" Awards

The Pro Deo et Patria Award the Lutheran Church for "whol hearted participation in the total pr gram of the Church" was earned by record 958 Boy Scouts and Explore during 1958, it was reported by th National Lutheran Committee o Scouting. The number of awards give in 1957 was 870.

Since the church award was e tablished in 1943, a total of 24,20 applications have been made for th honor and 5,495 have been granted.

Canadians Set Record

Canadian Lutheran World Reli "broke all records" in its relief activ ties during the past year, it was r ported by the Rev. Clifton L. Mon of Winnipeg, executive director of th agency.

Mr. Monk told the CLWR at its r cent annual meeting that shipmen overseas totaled 2,665,000 pounds food and clothing valued at more tha a half million dollars.

He said that 165,000 pounds of use clothing, more than twice the amou sent last year, were shipped to Ara refugees in the Middle East.

Doerring Accepts as Brotherhood Executive

Al E. Doerring, who has been a unselor in the ELC's department of wardship since August, 1957, this onth accepted the post of executive retary of the Men's Brotherhoods of ALC, ELC and UELC.

After the executives from the men's rk of ALC and ELC resigned in 56, the two boards have been seek- a replacement that would serve ir churches even before the union. the meantime the synods have been ved by acting directors. Loren Ness, ys' work secretary, has been acting ector of men's work in the ELC.

Mr. Doerring, who begins his new rk on February 16, is a native of ana, Iowa. He attended Wartburg llege, Waverly, Iowa, and was grad- ted from Iowa State Teachers' Col- e. He also did graduate work at University of Minnesota. He taught Iowa secondary schools and then 10 years was associated with the ools of Pequot Lakes, Minn. He was incipal of the high school there, at time of his coming to the steward- p office.

Mr. Doerring has been active in n's work affairs in local churches many years. He also served in dis- posts and was president of the rthern Minnesota district brother- d before moving to Minneapolis. has also been a member of the ard of Review at ELC conventions and has served on the Rural Life Committee.

His work with the Department of Stewardship has been devoted largely to conducting every member canvasses in home mission churches.

Texas Men Meet

Five hundred Lutheran men are expected to attend the Joint Brotherhood Convention at Seguin, Texas Feb. 7-8, at which time ALC and ELC members of Texas will meet together.

The convention will be held at both Texas Lutheran College and Emanuel Lutheran Church, with most of the sessions scheduled for the Weinert Memorial Chapel on the TLC campus.

Serving as the general chairman of the two-day convention will be Paul Willmann of Seguin.

Bringing the keynote address for the convention, which marks the first time a joint convention has been held by the ALC and ELC, will be Dr. Alvin Rogness, president of Luther Theological Seminary at St. Paul, Minn.

Move to Suburbs Threatens City Churches, Leaders Told

Lutheran Churches were warned here that they may become a predominantly upper middle class religious group because so many of their people are moving to better neighborhoods.

"The farther you get from city hall, the more Lutherans you find," observed the Rev. Walter Kloetzli, Chicago, at the recent conference of Lutheran stewardship leaders in Minneapolis.

Mr. Kloetzli, director of urban church planning for the National Lutheran council, said that "too many congregations are trying to create rural or suburban churches in their present neighborhoods, or they have the idea that Suburbia is the ultimate haven for all good churches."

He called on church leaders to stop or reverse this trend, and instead to help older downtown churches to develop a concern better to serve the areas where they are now located.

Congregations located in areas of rapid social change must become alerted to the kind of neighborhood they are in, he said. For many churches, he added, "a tremendous turnover in membership can become a potentially dangerous situation."

Sometimes, he noted, the new members who replace those who have moved away are kept on the periphery of the church's life by a minority clinging to old-established, proved programs.

There is a danger, too, he said, when a congregation's leadership lives at a great distance from the downtown church.

When such leaders are Sunday school teachers who live in a social and economic area different from that where the church remains, they cannot teach meaningfully to children who may live under vastly different social conditions during the week, he said.

Mr. Kloetzli stressed that city congregations which ignore a need for the self-evaluation of the effectiveness of their ministry in changing neighborhoods are "only postponing the day of reckoning."

He predicted that most urban centers in America will double in size in the next 20 to 30 years, and said churches in these areas will find themselves in the midst of "dramatic and overwhelming change" if they do not take preparatory measures.

More Honor Rolls

Fourteen new honor roll congregations were listed at the LUTHERAN HERALD in the first two weeks of the new year. This brings the total to 417 congregations which now subscribe to the official church paper for every member home. The new congregations are:

Mount Calvary Church, Colorado Springs, Colo.—the Rev. Armand Asper

St. Hilaire Church, St. Hilaire, Minnesota—the Rev. A. E. Berg

Bethel Church, Rogers, N. Dak.—the Rev. Gordon B. Hanson

Finley, Ostervold, and Sheyenne Churches, Finley, N. Dak.—the Rev. O. A. Jordahl

East Clermont Church, Clermont, Ia.—the Rev. John D. Kronlokken

Roseni Church, Beresford, S. Dak.—the Rev. A. Parnell Nelson

Wolverton Church, Wolverton, Minn.; and Hoff Church, Rustad, Minn.—the Rev. Leonard Nypen

Grace Church, Erskine, Minn.—the Rev. P. E. Onstad

Werner Church, Werner, N. Dak.—the Rev. Victor Sorensen

West St. Olaf Church, Enderlin, N. Dak.—the Rev. Carroll Tollefson

Immanuel Church, Havana, N. Dak.—the Rev. Kermit Undseth

NEW CALIFORNIA CHURCH—Three crosses form a dramatic design on one of the walls of the new Hope Church, Riverside, Calif., dedicated last month. This home mission congregation, now served by the Rev. Harvey Sigurdson, was founded in 1957 under the leadership of the Rev. J. M. Grimsrud, and has been served in the interim by the Rev. H. O. Urness, a member of the parish. Membership of the congregation is 147.

Laymen's Role in Stewardship Probed

Laymen constitute "a tremendous unharnessed potential" as workers in the Church, the national All-Lutheran Stewardship Conference in Minneapolis was told.

Tillman S. Stevens, stewardship counselor for the Evangelical Lutheran Church, said laymen are eager to work in teaching other members the true meaning of giving to the Lord. But they must be asked and the Church must offer them a program worthy of their time and effort, he said.

He outlined the ELC's every-member visit program which enlisted 200,000 volunteer laymen this past fall to call on fellow members on Stewardship Sunday to receive their pledges of support for work of local congregations. Laymen who make the best stewardship workers, he said, are those who have had experience in selling a product or services.

Dr. Henry Endress, New York, stewardship director for the United Lutheran Church in America, urged the Church to find more ways to use more retired laymen in volunteer church work. He told how his denomination has enlisted retired Wall Street bankers to head its financial programs.

Dr. Philip S. Dybvig, Minneapolis, ELC home missions director, said that young churches are leading older congregations in stewardship practices. Al Doerring, Minneapolis, ELC stewardship counselor, told how every-member visits in 22 new home mission congregations during the past 16 months had resulted in average weekly family gifts of $5.25.

Dr. George Schultz, Columbus, O., an official of the American Lutheran Church, said "a man's attitude towards his money is like a thermometer. It measures the depth of his soul."

Dr. John Herrmann, St. Louis, Mo., stewardship director of the Lutheran Church—Missouri Synod, said that giving is at its best and a spiritual discipline when a person imposes tithing upon himself rather than having it required of him by his church.

Churches

Roland, Iowa—Bergen Church, the Rev. Allen E. Nelson, pastor, recently dedicated a new $24,000 parsonage. Dr. V. T. Jordahl, president of the South Central district, conducted the dedicatory rites.

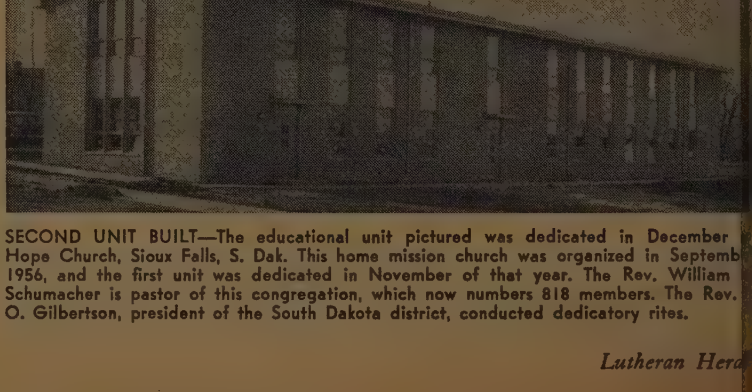
Hollydale, Calif.—Faith Church, the Rev. Clarence J. Johnson, pastor, declared itself debt free recently at mortgage burning ceremonies. Shortly thereafter the congregation voted to purchase additional property for Christian education purposes.

Obituaries

The Rev. Oscar Ludvig Bolst died at El Centro, Calif., on Decemb 21 at the age of 79 years. He was bo at Kasson, Minn. on September 1879, and the family moved to Ferti Minn., later that year. He attend Park Region College and was gra uated from Grand Forks College a Luther Seminary. Ordained in 19 he served pastorates in Roseau, Aitk and Mahnomen, Minn., and then Brainerd, Minn. for 25 years. Later returned to Roseau, Minn., for th years and then served a church Red Lake Falls, Minn. After retireme he served as an interim pastor in No Dakota parishes. Funeral services a burial were at Fertile, Minn. The R G. W. Tolo officiated and Dr. Lo Tallakson preached the sermon. S vivors include one son and four daug ters.

Mrs. Beatrice Brevik, wife of t late Rev. Olaf Brevik, died Decemb 20 at Clarks Grove, Minn., at the a of 64 years. She was born near Alb Lea, Minn. on September 10, 18 She was married to Pastor Brevik 1918. She served with him in his p ishes in Texas, Iowa, and Minneso Pastor Brevik died in 1957. Fune services for Mrs. Brevik were condu ed by the Rev. C. S. Pederson at Ce tral Freeborn Church, Clarks Gro Greetings were brought by the R Finn Magelssen and Dr. J. W. Yl saker.

Mrs. Caroline Simundson, wife the late Rev. S. O. Simundson, di



SECOND UNIT BUILT—The educational unit pictured was dedicated in December Hope Church, Sioux Falls, S. Dak. This home mission church was organized in Septemb 1956, and the first unit was dedicated in November of that year. The Rev. William Schumacher is pastor of this congregation, which now numbers 818 members. The Rev. O. Gilbertson, president of the South Dakota district, conducted dedicatory rites.

cember 1 in Kenyon, Minn. at the
: of 90 years. She was born Novem-
10, 1868 near Glencoe, Minn. She
s married to Pastor Simundson in
3. She served with her husband in
ishes in Kenyon and Hanska, Minn.
ter Pastor Simundson's retirement
1941, they moved to Kenyon. Pas-
Simundson died in 1953. Mrs. Sim-
dson was a resident of the Sunset
me in Kenyon at the time of her
th. She celebrated her 90th birth-
in November. Survivors include
daughters, and two sons, the Rev.
M. Simundson and the Rev. S. C.
undson.

The Rev. Sanford O. Shafland died
Winslow, Wash., January 5 at the
of 51 years. He was born in Ro-
d, Ia., February 28, 1907. He was
duated from Luther College and
ther Seminary and also received a
sters' degree from the seminary. He
graduate work at the University
Minnesota, Harvard, and Seattle
iversity. Ordained in 1943, he held
torates in Livingston, Mont.; St.
ud, Minn.; Our Savior's in Tacoma,
ish.; Ketchikan, Alaska; and Win-
w, Wash. He served as a chaplain
the U.S. Army in World War II.
vivors include his wife and one
. Funeral services and burial were
Winslow, Wash.

The Rev. A. C. Hendrickson died at
erett, Wash., on October 21 at the
of 82 years. He was born July 19,
6 in Denmark. He attended Mid-
d College and Seminary and was
duated from Luther Seminary in
8. After ordination he served pas-
ates in Denver and Genoa, Colo.;
y, Timberlake, and Buffalo, S. Dak.;
l Hemmingford, Neb. He retired
ause of ill health in 1942 and moved
Spokane, Wash. He served interim
torates in the area until moving to
homish, Wash. in 1948 and Everett
1949. Survivors include his wife, two
s and two daughters. Funeral serv-
were held at Our Savior's Church,
erett, and a memorial service at
nber Lake, S. Dak.

Mrs. Emeline Eger, wife of the Rev.
f Eger, died in California on De-
nber 21 at the age of 72 years. She
s born in Goodhue County, Minn.,
e 15, 1886. She attended St. Olaf College and was graduated from the University of Minnesota. She came to Los Angeles in 1904 and was married there to Pastor Eger in 1906. Mrs. Eger was an active worker in the WMF of the Pacific and California districts, in which area her husband served his active pastoral years. She was president of the Pacific district WMF at the time of the division of the district. Funeral services were conducted by the Rev. Walter Nordby and Dr. Gaylerd Falde. Survivors include her husband and three sons.

Changes of Address for ELC Pastors

A. H. Belgum, Roseglen, N. Dak., 1-11-59

Dewey L. Brevik, 211 Manitou Street, Northfield, Minn., 1-1-59

Marvin P. Holt, 1401-6th St., S., Moorhead, Minn., 1-27-59

Wallace Hunstad, 1032 Diemeret, Green Bay, Wis., 1-11-59

S. K. Knutson, 2417 N. 36th Place, Phoenix, Ariz., 1-1-59

R. K. Livdahl, Milan, Minn., 1-15-59

Henning Olsen, McClusky, N. Dak., 1-1-59

Obed L. G. Vold, 1025 H St., Box 305, Anchorage, Alaska, 1-15-59

G. A. Carlson, 1415 N. 63rd St., Omaha 4, Nebraska, 1-5-59

H. R. Romness, 418 E. 24th St., Hibbing, Minn., 12-10-58

S. L. Tallakson, Hoople, N. Dak., 12-1-58

Sven J. Thompson, 1617 N. Avers Ave., Chicago 47, Ill., 1-6-59

John L. Quam, Tanga Luth. Miss., P.O. Box 470 Tanga, Tanganyika, E. Africa, 12-16-58

Victor H. Quello, 2216 Quebec Ave., St. Louis Park, Minn., 1-1-59

Lloyd H. Smith, 2417 Como Ave., St. Paul 8, Minn., 12-17-58

Duane E. Ulleland, Seward, Alaska, 1-1-59

N. H. Wangen, Northwood, Iowa, 12-16-58

T. O. Williamsen, 3rd Battle Group, 6th Infantry, APO 742, Berlin, New York, N. Y., 12-16-58

Newly Ordained

Norman C. Klein, Montpelier, N. Dak., 8-24-58

Preaching Missions—February

Carl Opsahl:

1-5	Long Beach, Calif. Sherman I. Korshavn, Pastor
8-12	(P-T-R) La Jolla, Calif. L. K. Johnson, Pastor
22-26	Centuria, Wis. Donald J. Sheen, Pastor

H. O. Egertson:

3-8	Continue at Kent, Wash. Otto F. Keller, Pastor
10-15	Marysville, Wash. Dennis L. Anderson, Pastor
17-22	Shepherd, Mont. Ole Helland, Pastor

Allen Lee:

8-12	Chicago, Ill. (Bethel) Gerald L. Rygh, Pastor
15-19	Ostrander, Minn. (P-T-R) Alton Larson, Pastor

P-T-R Missions

8-12 San Diego Area
Evangelism Staff Participating:
Conrad M. Thompson and Oscar Engebretson

15-19 Austin Circuit
Evangelism Staff Participating:
Conrad M. Thompson and Oscar Engebretson

Want Ad

Rate: $1.00 a line, minimum charge $4.00

FOR SALE: Drapery rails and fittings mfd. by Kirch Co., Sturgis, Mich. Write Prince of Peace Luth. Church, 4419 S. Howell Ave., Milwaukee 7, Wis.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

132-acre farm in SE Neb. Good improvements. Good fertility. Has been well managed. 1½ mi. to Lutheran church. School bus route. 598-1A

160-acre improved farm near Randolph, Neb. ALC church. 598-2A

Well improved 360 acre stock farm in SW Minn. Large, modern home; very complete outbldgs. $125 per acre with easy terms. Near good school and town with Lutheran church. 598-3A

THE GENTILE

by Sylvia and Henry Lieferant

A striking and thought-provoking insight into the world of Jewish-Gentile prejudice. Through the eyes of a Protestant girl working in an all-Jewish garment district firm, we see the volatile results of a reverse **Gentleman's Agreement** situation. **$3.50**

HIGH IS THE WALL

by Ruth Muirhead Berry

The wall erected by a Protestant-Catholic marriage rises higher as the religious obstacles to happiness increase. The author has laid bare the bones of this pressing situation, examined it with honesty and presents the problem fairly without taking sides. **$3.50**

Muhlenberg Press Publications
Available from
Augsburg Publishing House
Minneapolis 15, Minn.

Improved 160 acres of choice land in SE S. Dak. Heavy soil, all tillable. New grove, new fences and yards, good road. Near town and Lutheran church. 598-4A

Homes

3 bedroom side by side duplex, well located in S. Dak. city. Price: $16,800. 598-5B

Businesses

Combined Beauty Shop and 4 room apt. in prosperous Lutheran community in S Minn. town. Been in business for 19 yrs. Reason for selling—position in another city. 598-6C

POSITIONS WANTED

Man, 31, with Master's degree and proven executive ability, desires position in privately owned business with option to buy after trial period. Excellent references. 598-7E

Experienced farmer, married, 5 children, desires yr-round job on farm. Prefers Mont. or N. Dak., also separate house. Good references. 598-8E

Married man, 27, with varied experience wishes to work as manager of small business, general maintenance, farm, or other work. Lutheran background. References furnished. 598-9E

HELP WANTED

Opportunity for lady who is on pension or social security, desiring home rather than wages. Woman needed to be with 2 school children, ages 6 and 7, in the evenings while mother works. No other obligation. Board and room furnished. Needed by Feb. 1. 598-10F

Head cook for Lutherdale Bible Camp for summer of 1959. Capable of preparing menus and purchasing. Give experience and references, including name of pastor and congregation. 598-11F

Practical nurse or nurses aid, for a modern Home for Aged in Ia. Must be dependable and love aged people. Live in. Good salary. Fine living and working conditions. 598-12F

Janitor and all-round man for modern Church institution in Cent. Ia. Single man or couple without dependents, if wife is willing to work. Live in, if so desired. Good salary. Some farm experience helpful. 598-13G

Experienced farm hand for yr-round employment. Modern house. 1½ mi. from county seat town and Lutheran church. In E Neb. 598-14G

Each Sunday listen to

"Lutheran Vespers"

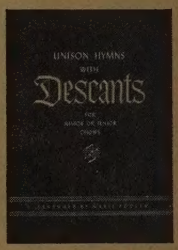
Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)
Clip this as a listening reminder!

New Augsburg Music Publications

UNISON HYMNS WITH DESCANTS



FOR JUNIOR OR SENIOR CHOIRS

arranged by Marie Pooler

85c

- Includes ten well-known hymns, selected from the Service Book and Hymnal —
- Unison melody with descants written in easy range for children's voices or adults —
- Simple accompaniments for piano or organ provide harmonic and rhythmic variety —
- Suitable for the following groups:
  - Mixed choir, sopranos singing descant
  - Treble voices, selected sopranos singing descant
  - Male voices, selected tenors singing descant

ORGAN MUSIC FOR THE CHURCH YEAR

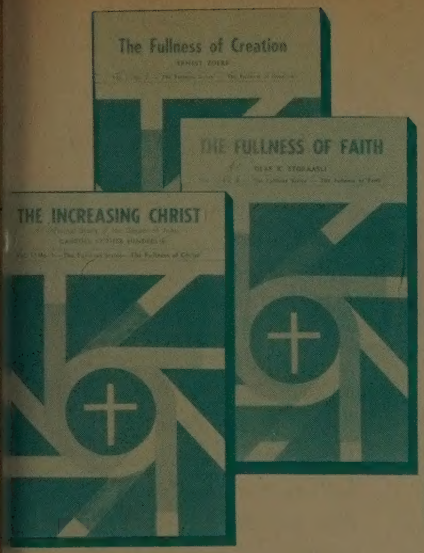
Improvisations by G. Winston Cassler

$3.00

- 24 selections with Pipe and Hammond registrations
- Suitable for Chorale Preludes, Offertories and Postludes —
- Includes arrangements on hymn tunes, chorales, plainchants, and original compositions —
- Topical index suggests selections for the various seasons of the church year—including 8 pieces for the Lent and Easter season —

Both collections available on 30-day approval

Augsburg Publishing House, Minneapolis 15, Minn.



A Layman's Theology — A Project of the Young People's Luther League of the ELC

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The "Fullness Series" is written for young people, teachers, youth leaders, pastors, parents, counsellors—all will find something fresh and different, something that will stir the thinking as well as inspire the heart. Start your "Fullness Library" with the titles published so far.

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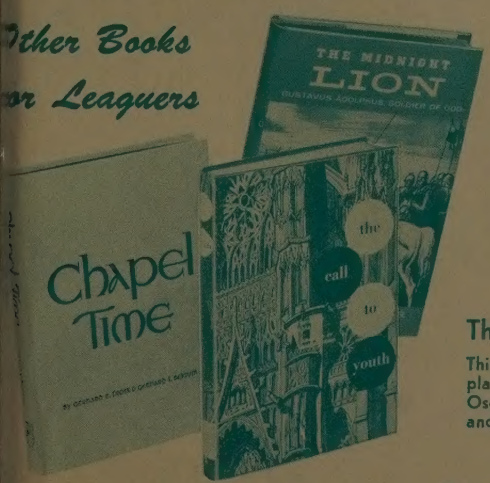

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Youth

By Nancy Luisetti
(age 15)

Our world is crumbling
as we push it aside
in our quest
for life.

We step into the full light
of society, announcing
here I am.

I am young.
I know.
Follow me.
But, no one does.

And we learn
as others before us have.
Yes, we are here,
but we must follow your w
before we can teach ours.
For we are
youth.